

# CONVERSION IN RELATION TO THE SUNDAY SCHOOL

BAYLOR UNIVERSITY BULLETIN  
VOLUME X - - NUMBER 5



Founded in 1845, at Independence  
Under the Republic of Texas

Entered at the Post-Office at Wa-  
co, Texas, as Second-Class Matter

September, 1907

*Not birth, nor death, but conversion (re-birth) is the supreme event in one's life.*

# BAYLOR UNIVERSITY

S. P. Brooks, A. M., LL. D., President

---

MAIN UNIVERSITY ..... WACO  
MEDICAL DEPARTMENT ..... DALLAS

---

**E**NROLLED during 1906-07 a total of 1121 students. A faculty of ninety of the best trained teachers. Nine modern buildings; dormitories with steam heat and electric lights; laboratories with the best of equipments. Library with 20,000 volumes. Courses, allowing large margin for electives, leading to the degree of A. B., B. S., Ph. B., B. L., Th. B., Mus. B., and corresponding master degrees. Special opportunities in the school of Fine Arts for study of Music, Oratory, or Art under artists and teachers of the best possible training that can be had in this country or abroad.

College of Medicine and Pharmacy at Dallas offers a four years' course under excellent professors and specialists. For particulars address Dean Edward H. Cary, Dallas, Texas.

For catalogue, University publications, etc., write to the President or Registrar of Baylor University, Waco, Texas.

Copies of this number or other issues of the BAYLOR BULLETIN will be sent free to the address of any one who will write to the Registrar for same. It is issued once every two months.

H. L. HARGROVE  
Editor

F. M. ALLEN  
Registrar

## THE SUNDAY SCHOOL IN RELATION TO CONVERSION

BY FREDERICK EBY, PH. D.

Professor of Pedagogy and Philosophy, Baylor University

---

Since the days of primitive Christianity Conversion, as a profound inner transformation of the personality, has been considered the initiatory step in religious experience. Even the Roman Catholic Church has not been lacking in a distinguished roll of genuinely converted men and women. St. Augustine, among the Fathers, and that celebrated group, the Solitaires of Port Royal, among whom we find Pascal, are remarkable examples of the conversion to new religious life. But, while Catholics regard Conversion as a mere incident, it is increasingly recognized by the more evangelical bodies as indispensable to genuine Christian experience. The Baptists more than any others have always demanded the experience of conversion as the fundamental step in the personal religious life and the absolute prerequisite to admittance to the ordinances and fellowship of the Church. The unique importance thus attached to conversion makes it one of the most prominent and interesting facts in all religious phenomena.

In view of the prominence which Evangelical Christians have ever attached to this vital "change of heart", and its marvelous power in re-organizing human character and personality it is remarkable that deeper interest has not been everywhere manifested in investigating its causes and nature. I do not mean to imply that there has not been a large body of zealous Christian people who in season and out of season have actively sought the conversion of their friends and others in an intelligent manner. Nor do I wish to convey the impression that thoughtful Christian workers have not always studied in some manner, especially from the Scrip-

tural side, the nature of Conversion. But in this day of the general diffusion of psychological and pedagogical information it is indeed strange that Christian workers have so utterly neglected the careful investigation of Conversion as a phenomenon of the religious consciousness. Under what conditions does it arise? At what age do conversions most usually occur? These and many other questions, of intense interest, when properly answered would shed the greatest light upon our stupendous Christian task in making "disciples of all nations", and first of our own.

I do not hesitate to declare, though I must do so with a sad heart, that many Christian workers are often characterized by more zeal than knowledge. Should the teachers of our schools go to their tasks of dealing with the delicate human mind, as totally ignorant of its nature, as many preachers are ignorant of the religious nature of men, a shudder of horror would convulse the land. If the physicians who prescribe for the diseased body were as lacking in knowledge of anatomy and medicine as many of those who minister to the sin-sick soul are ignorant of our spiritual being and its needs never again would we give them our implicit confidence and place our lives in their hands.

#### THE SCIENCE OF RELIGIOUS EXPERIENCE

For four centuries the best energies of the greatest minds have been expended in investigating the supreme reign of law in the natural universe. Geology, Physics, Astronomy, and the other physical sciences reveal the clear truth that in every aspect the world about us acts uniformly. Today we recognize no chance, no lawless happenings, but everywhere the sovereignty of order and system. What is so wonderfully true without us is equally true within us. Our thoughts and feelings, volitions and reasonings are not lawless and chaotic. These inner events follow very definite modes of action; they come and go, rise and fade in orderly system.

While every student of mind has known that this is true for our mental experience in general, only of late has this world-embracing principle been extended to our religious life and spiritual experience. Until very recent years our religious nature and activities, as mental facts and processes, remained, so far as psychological science was concerned, an unexplored domain, a realm of anarchy and superstitious delusions. Here, as they wisely and cynically believed, any kind of experience might happen, any mental abnormality might occur. In case religious emotions and aspirations were not summarily ejected from the temple of science as fanatical and pathological aberrations of effeminate and hysterical minds, they were at least regarded with the gravest suspicion, and the trained mental scientist considered it wisest to ignore them utterly so far as science was concerned. The claim that in the spiritual experiences there enter effects produced by a supra-natural agent, a Being who stands superior and outside of all laws, appeared absolutely inadmissible to science. Consequently many conscientious scholars were loath to acknowledge this final realm as a legitimate field for scrupulous scientific investigation where lingered still, as they feared, magic and mystery, anarchy and miracle.

But times have altered with the better understanding of psychological science, and the wider diffusion of its facts. Earnest, sympathetic, howbeit critical, scholars are flashing the lamps of learning, and the inescapable scrutiny of analytic methods upon our inner religious world. Some may feel a shrinking and reverential reluctance at admitting the entrance of cold science into the holiest chambers of our being in order to make an impartial study of our sacred relations to God. But why seek counsel from our fears? Are our deepest spiritual experiences so unreal and unreliable that they cannot stand the searching scrutiny of knowledge? If the effects of religion are what is everywhere claimed then they must be traceable to the most profound causes op-

erating in all the world, and deserve the closest and keenest study by the exactest methods science can employ. Not that science has discovered religion, not that the recognition from science is going to add any new dignity to religion, or make religion any more respectable. Science, whatever it may be, will never render us any more religious. But it may help us to be more sensible and sympathetic as religious men. It may teach us to employ more efficient methods to stimulate and nourish, so far as this is possible, the spiritual needs and cravings of those about us.

Psychology is doing religion a good service in showing us that our spiritual experiences, however exalted, and sacred, are a normal and lawful part of this great universe. God is not an anarchist in His world. Everywhere He acts and works according to uniform self-chosen laws, "The same yesterday, today and forever." In His relation to His creatures God is no more capricious and bizarre than in His operations in the natural world. The wonderful spiritual forces in the hearts of men follow laws that are as uniform as those in the outer inanimate world.

That spiritual life is normal and lawful is a fact of supreme weight. It makes possible a secure science of religious phenomena. Laws and principles are to be observed and obeyed in the spiritual domain as they are in the physical. Those who recognize those laws will enjoy God's presence and communion; those who disregard them find themselves barred from the realities and blessings of the spirit. There is a spiritual adjustment as there is a natural adjustment, a spiritual selection as a natural selection. We heard much a few years ago of "Natural law in the spiritual world"; let us not ignore the naturalness of spiritual laws amid the natural world.

After reflections such as these our class in Religious Education undertook to make some investigations regarding conversion. From previous studies that have been made in other parts of the continent, and from the general



observations of evangelists and pastors it was learned that the great majority of conversions take place before twenty years of age. The unspeakable importance of such a simple fact for Sunday school workers, pastors, and others can only slightly be realized. With the hope of securing some further definite information for our pastors and people in regard to this important religious awakening, a serious study was undertaken at the Texas Baptist Convention which met in Waco in November, 1906.

#### METHOD OF INVESTIGATION

It was distinctly realized that in securing the necessary facts scrupulous care had to be exercised. Only a few simple questions could we expect to be answered. These we formulated with much precaution, and printed upon a small card which could be readily distributed. In a large number of cases the questions were asked orally, and the answers recorded by the students who assisted in this study. But in the grand majority of cases the card was quickly and generously answered without hesitation or objection.

The following is an exact copy of the card that was used:

#### CONVERSION CENSUS

1. Male or female?.....
2. Preacher or layman? ....
3. Present age?.....
4. Age at time of first religious convictions?.....
5. Age at time of conversion?.....
6. Age at time of joining church? .....
7. Were you a regular attendant of Sunday School  
before conversion? .....
8. Were you converted as result of revival? .....
9. Was father Christian? ..... Mother?....

The data collected from the answers to these questions was carefully elaborated by the several students

who assisted me. That there should be no sources of error, we found it necessary to reject every card which showed unmistakable signs that the questions were not answered seriously. Moreover, it was necessary to reject a number of returns owing to some important lack in the data, such as the sex, etc. But the number of cards that had to be put aside was remarkably small.

The figures were scrupulously studied and verified a number of times by a number of us before they were finally accepted as ready for publication.

This study in regard to the ages of conversion is unique in several points of considerable interest. First of all, it is one of the largest number of cases of conversion, that has ever been studied. There were 989 males who gave the age of their conversions, and 598 women, making a total of 1587. A second point of interest for many is the fact that this was the first occasion that such statistics have ever been gathered in the South and remoter West. It offers therefore, a few strong suggestions for comparison with the statistics gathered in the North and East by Hall, Starbuck, Coe, and others. Finally there is another element which makes these figures of greater interest for students with a habit of mind for comparison. All the data so far as we can possibly discover were gathered from Baptists. It presents, therefore, as no other statistics a uniform view of the conversion experience among a large body of people of similar temperament, rearing, and belief.

The various studies will now be given by the two young men who were most active and interested in pursuing the investigation. I shall later add some concluding remarks for the purpose of emphasizing here and there the facts that are most important.

## A COMPARATIVE STUDY OF THE AGES OF CONVERSION

W. P. MERONEY

---

“Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between 10 and 25. The number of instances outside that range appear few and scattered. That is, *conversion is a distinctively adolescent phenomenon.*” This is the statement of Dr. E. D. Starbuck in his work on “The Psychology of Religion”. His conclusion was based upon data gathered from various sources in the form of answers to questions pertaining to conversion.

At the meeting of the Baptist General Convention of Texas in Waco, November, 1906, 1248 persons answered the question, “Age at the time of conversion?” Of this number 443 were ministers, 366 were laymen, and 439 women. Subsequently 339 students of Baylor University, 180 men, and 159 women, answered the same question, making a total of 1587.

The tabulated figures agree in the main with those of Dr. Starbuck, showing that the grand majority of conversions occur between the ages of 10 and 25.

Yet during this period the frequency of conversion varies with the different ages, and for different classes at the same age. For convenience of study the figures have been reduced to a common scale of 5000, so that the results are proportionately the same as if 5000 of each class had answered the questions. The percentages thus obtained are graphically shown in charts Nos. 1, 2, 3, and 4. The lower line represents the ages from 6 years onward, and the other line shows the number of people based on the estimate of 5000.

In Chart No. 1 the full line represents males and the broken line females. Take the age of 12, following the line upward to the point where it crosses the full line, we find that 275 of the 5000 men were converted at this age. Following the line on upward to the place where it crosses the broken line we find that 665 women out of 5000 are converted at the same age.

Thus Chart No. 1 is a comparison of the ages of conversion for men and women, the full or heavy line representing the male and the broken line the female. The figures for this chart include all males, both laymen and clergymen, and all the females from whom we received replies at the Convention. In neither case were any conversions shown before 6 years of age. In the males at 6 there occur about 11 cases of conversion. This is followed by a slight falling of the number at 7 years, a considerable rise at 8, with another fall at 9. Then a steady rise, noticeable at 11 and 13 until the 14th year when the highest number is reached. There is then a slight decrease to 19 followed by a rapid decline to 24 when a slight rise is shown. At 30, 35, 40, 45, and 50, occur noticeable rises in the curve, but they decrease in importance each time. At 53 the line ceases entirely, there being no conversions reported after this time.

In the females fewer conversions occur than in males at 6, more at 7, and more at 8. From 8 there is a rapid and almost unbroken rise to 12 years followed by a sudden drop at 13 with another rise to the highest point at 14. The fall is then very rapid with a slight break at 18 and smaller rises at 20, 22, and 25. From 32 onward there were no conversions reported excepting one at 45.

In the females there are two points representing the largest percentage of conversions: 12 and 14. In the males they occur at 14 and 16, showing that females as a rule are converted before males. While the largest number converted at any age occurs at 14 in each case, yet in case of females there are 2608 conversions before

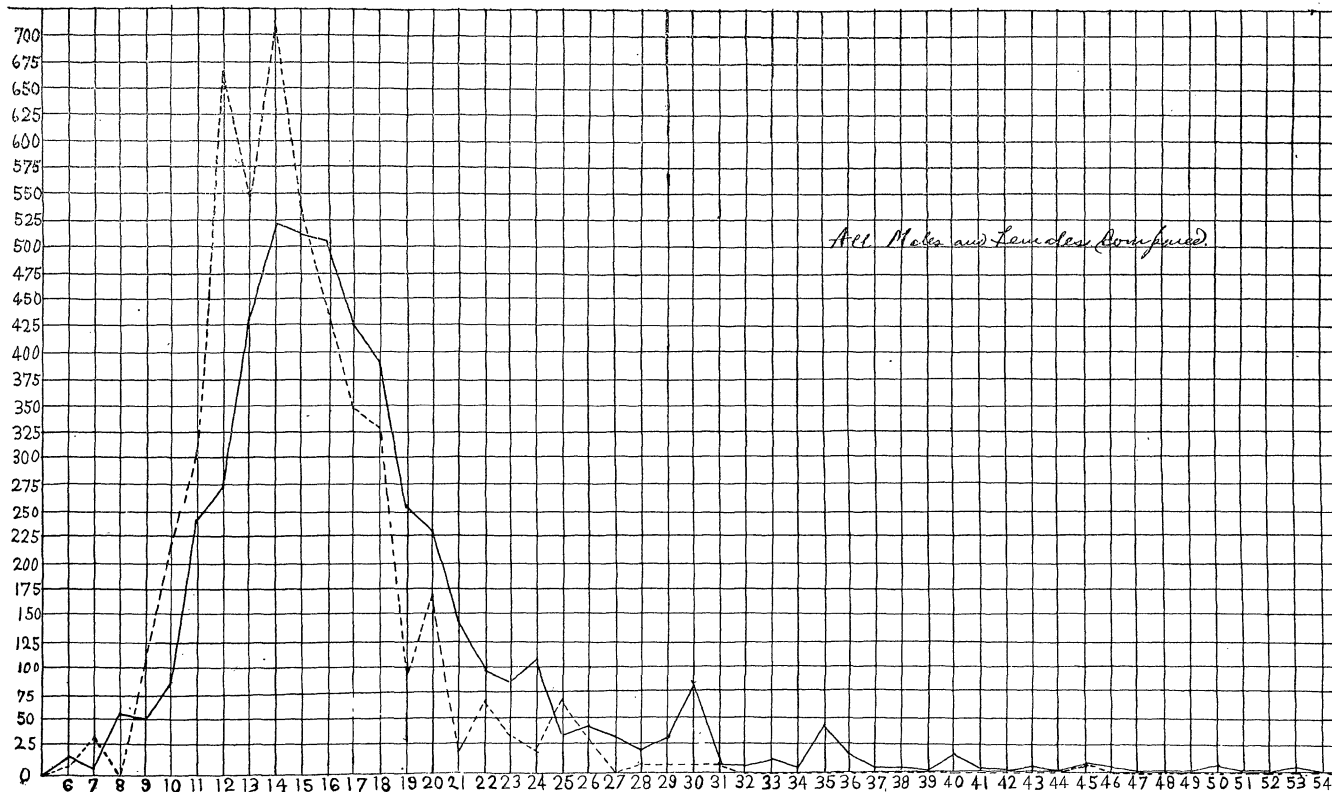


Chart No. 1

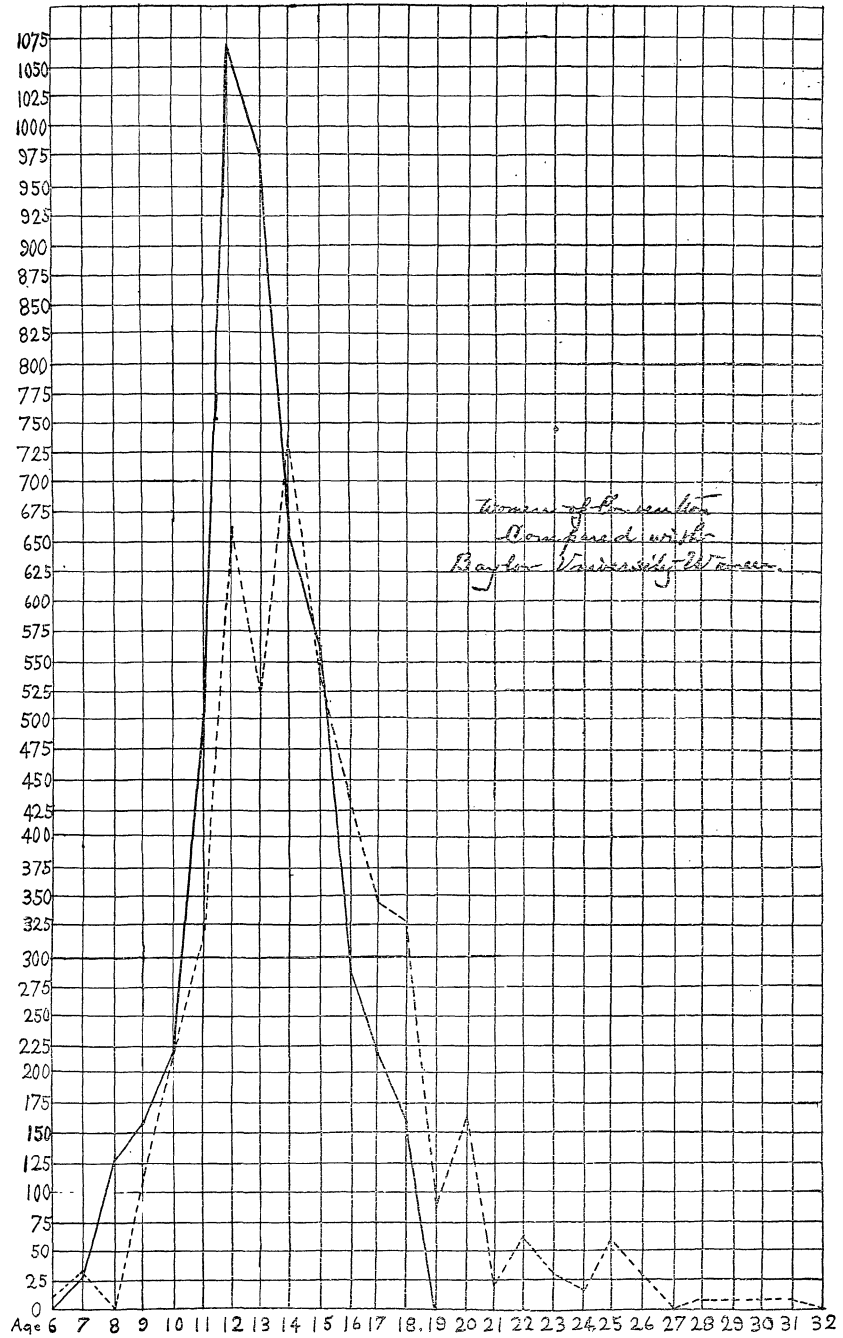


Chart No. 2

14 as against 1146 males before 14.

Chart No. 2 is a comparison of the conversion of females of the Convention and of Baylor University. The broken line is the same as in Chart No. 1 and represents Convention females. The heavy line represents Baylor females. The age of conversions among the Baylor girls begins at 7 and increases very rapidly every year until 12 years, in which alone occur 1065, or over 1-5 of the 5000. At 13 there is a falling off of nearly 1000, there being 975 or nearly another 1-5 of 5000. 2-5 of the entire number are shown to be converted in these two years. There is then a large falling off each year until 19 when they cease entirely, no conversions being reported among the female students after 18 years of age.

Chart No. 3 is a comparison of conversion of all males, including preachers and laymen, of the Convention and the males of Baylor University. The heavy line represents Baylor males. The broken line, same as heavy line in Chart 1, represents Convention men. The Baylor males begin at the 6th year with 28 conversions, but fall immediately at 7 and 8 to nothing. From 8 there is a rapid rise with breaks at 11 and 13 to the highest point 14, followed by an almost identical fall to 18, when unlike the Baylor females as in Chart No. 2, which drops to nothing at 19, drops slightly at 20 and rises again at 21, dropping then to nothing at 23, rising again at 24 and ceasing entirely at 25. The largest number converted is in same year as Convention males—at 14.

Chart No. 4 is a comparison of conversion of ministers and laymen of the Convention, the heavy wave line representing ministers and the broken line laymen. Here too in both cases the conversions begin at 6 years of age. In the ministers there is a slight fall. The line then rises at 8 and falls slightly again at 9.

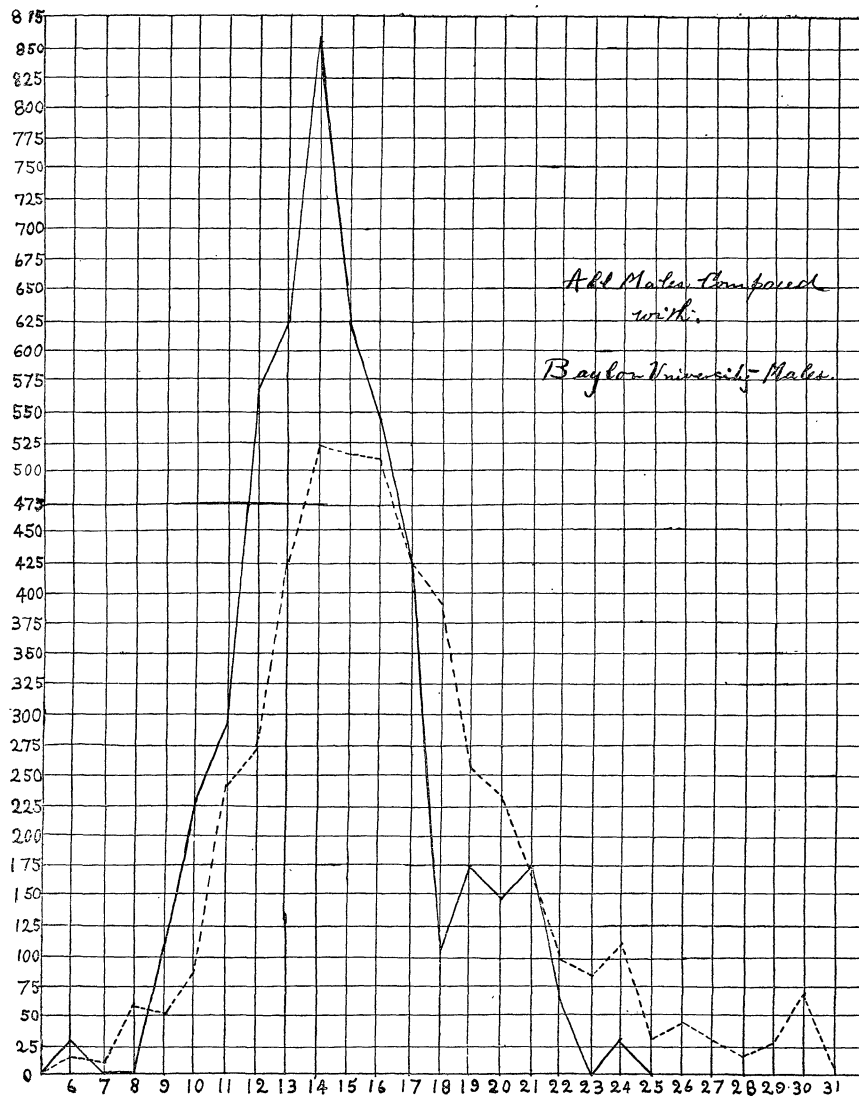


Chart No. 3



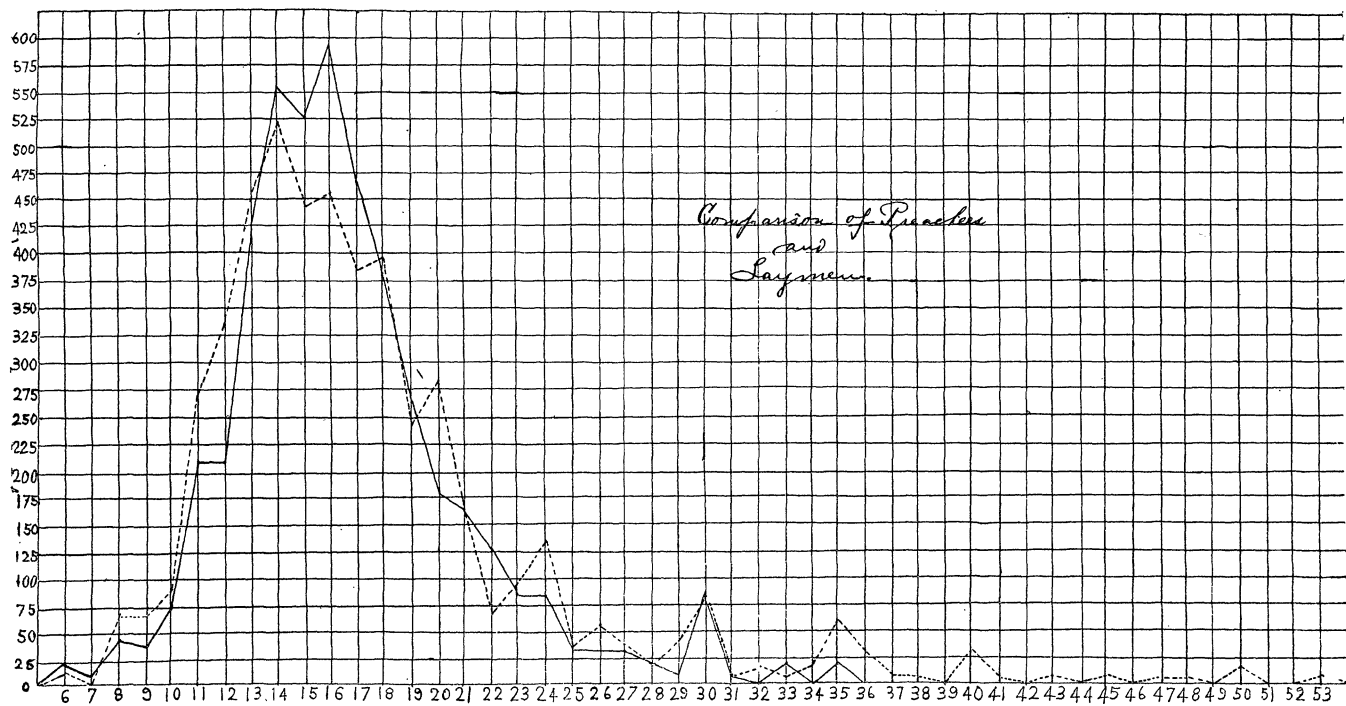


Chart No. 4

---

---

THE INFLUENCE OF THE HOME, THE RE-  
VIVAL, AND THE SUNDAY SCHOOL  
UPON CONVERSION

CRATE DALTON

---

There has been a question in the minds of Christian educators for a number of years, in regard to how much influence is brought to bear upon the mind of the unconverted by the three agencies—the home, the revival, and the Sunday School. I herewith submit a few figures gathered from our recent study, with the hope that they may at least shed some light upon the influence of these three agents.

Of the 791 men who answered either of the questions, “Was your father a Christian?” “Mother?” 711 had Christian fathers, 726 Christian mothers. Four answered “neither” and the ages at which they were converted was respectively 20, 22, 23, and 29, which shows an average of 23 1-2 years. The average age of conversion for all men was 17 1-4 years. Baylor men who answered these questions revealed the same facts. 186 Baylor men answered the questions only five of whom had an unconverted mother; and 15 an unconverted father. No one answered “neither”; consequently we could not examine as to this influence upon the time of conversion. The average age of conversion among Baylor men was 16 years.

The same general influence of a Christian home was noted in regard to the women. Of the 449 who answered the first question above given, 380 answered “yes”, 69 “no”. To the second question 434 answered “yes”, 9 “no”. While of the 161 Baylor girls who answered, only 16 had unconverted fathers, not one had an unconverted mother. The average age of conversion for the Convention women was 14 1-2 years. Baylor girls showed the low average of 13 years.

As to the work of the revival 799 men were converted under revival influences while 154 were not. In other words, 83.8 per cent of the men were converted as result of revival. Of the women who attended the Convention 376 were converted as result of revival, against 54 who were not. This is about 87 per cent. 132 Baylor girls were converted in revival, while 30 were not. In this case the per cent falls to 81.4. This is, perhaps, due to the efficiency of home and Sunday School work. 681 men attended Sunday School regularly against 253 who did not. But a greater per cent of the women were regular Sunday School attendants. The answers of the women were, "yes", 466, "no", 127.

A very interesting and instructive study was made of those who answered "no" to any one of the above questions. The 80 men who answered "no" to the question "Was your father a Christian?" had an average age of conversion slightly over 17 1-2 years—about 1-4 of a year higher than the average age for all men. The 65 whose mothers were not Christians showed an average age slightly above 17 1-2 also. The average age at which conversion occurred in those women who answered "no" to either question was 15 years, an increase of 1-2 year.

In the case of those who answered "no" to the question "Were you converted as a result of revival?" the average age for men was the same as average age of all men taken collectively. There was a rise of about 1-4 of a year in the average age of the women.

The average age of conversion for those who did not attend Sunday School was in the case of the men, a year greater; in the case of the women slightly over 1-2 year greater.

Perhaps the most instructive point of the study was gained when we found that there were 11 women who answered "no" to both of the questions, "Were you converted as result of revival?" and "Were you a regular attendant on Sunday School?" The average age at

the time of conversion for these was nearly 16 years, or more than a year and one-half greater than the average age for all women. In the case of the men this study showed a post-ponement of about 3-4 of a year; but there were only six men whose answers could be studied.

---

### COMPARISON WITH FORMER STUDIES

Before attempting to extract any conclusions from the data before us some comparisons may prove instructive. Dr. Haslett in his work, "Pedagogical Bible School" (p. 195) gives a summary table of the conversion statistics which have been gathered in other parts of this country. For the purpose of speedy comparison we have added all the figures together and have given the percentages for each age.\* (See table on next page.)

The general agreement of these figures for the numerous studies in different sections of this continent is a most forceful testimony to the facts they exhibit. This harmony makes more conclusive the view that conversion is an adolescent phenomenon, and is normally to be expected in the early years from 10 to 16 or 18. A careful study of these figures in detail will still more impress one with this momentous conclusion.

The importance of such a statement for religious work cannot be overstated. It does not deny that conversions may, and frequently do, take place during later years. We are glad to be able to point to the figures which show a number of conversions from 30 to 53 years of age. But it can be readily seen that all such late conversions are in a sense delayed, and abnormal.

When due allowance is made for these cases the logic of the facts is undeniable: Conversion should take place in youth. This fact ought by its very nature to teach

\* Note.—The figures of Pope have not been added owing to the fact that he has not separated the sexes.

COMPARATIVE TABLE

|        | Northern Men |         | Texas Men |         | Northern Women |         | Texas Women |          |
|--------|--------------|---------|-----------|---------|----------------|---------|-------------|----------|
| Ages   | Number       | Perc'nt | Number    | Perc'nt | Number         | Perc'nt | Number      | Per cent |
| 6      | 3            | .05     | 4         | .4      | -----          | -----   | 1           | .16      |
| 7      | 15           | .26     | 1         | .1      | -----          | -----   | 4           | .66      |
| 8      | 32           | .56     | 9         | .9      | -----          | -----   | 4           | .66      |
| 9      | 76           | 1.33    | 12        | 1.2     | 16             | 2.3     | 15          | 2.5      |
| 10     | 137          | 2.39    | 22        | 2.2     | 24             | 3.4     | 28          | 4.6      |
| 11     | 158          | 2.76    | 48        | 4.8     | 61             | 8.7     | 44          | 7.3      |
| 12     | 306          | 5.35    | 64        | 6.4     | 79             | 11.3    | 95          | 15.8     |
| 13     | 286          | 5.00    | 94        | 9.5     | 94             | 13.5    | 78          | 13.0     |
| 14     | 424          | 7.42    | 107       | 10.8    | 68             | 9.8     | 89          | 14.8     |
| 15     | 503          | 8.80    | 95        | 9.6     | 49             | 7.0     | 66          | 11.0     |
| 16     | 678          | 11.86   | 107       | 10.8    | 104            | 14.9    | 50          | 8.3      |
| 17     | 646          | 11.30   | 86        | 8.6     | 45             | 6.4     | 39          | 6.5      |
| 18     | 561          | 9.8     | 73        | 7.3     | 52             | 7.4     | 35          | 5.9      |
| 19     | 520          | 9.1     | 50        | .5      | 28             | 4.0     | 8           | 1.3      |
| 20     | 419          | 7.3     | 46        | 4.6     | 32             | 4.6     | 15          | 2.5      |
| 21     | 329          | 5.7     | 38        | 3.8     | 14             | 2.0     | 2           | .3       |
| 22     | 190          | 3.3     | 20        | 2.0     | 6              | .9      | 6           | .9       |
| 23     | 171          | 2.9     | 16        | 1.6     | 3              | .4      | 3           | .5       |
| 24     | 92           | 1.6     | 20        | 2.0     | 9              | 1.3     | 2           | .3       |
| 25     | 87           | 1.5     | 6         | .6      | 10             | 1.4     | 6           | .9       |
| 26     | 30           | .5      | 8         | .8      | -----          | -----   | 3           | .5       |
| 27     | 27           | .5      | 6         | .6      | -----          | -----   | 0           | -----    |
| 28     | 20           | .3      | 4         | .4      | -----          | -----   | 1           | .16      |
| 29     | 0            | -----   | 5         | .5      | -----          | -----   | 1           | .16      |
| 30     | 1            | .02     | 15        | 1.5     | -----          | -----   | 1           | .16      |
| 31     | 0            | -----   | 2         | .2      | -----          | -----   | 1           | -----    |
| 32     | 1            | .02     | 2         | .2      | -----          | -----   | -----       | -----    |
| 33     | 0            | -----   | 3         | .3      | -----          | -----   | -----       | -----    |
| 34     | 1            | .02     | 1         | .1      | -----          | -----   | -----       | -----    |
| 35     | -----        | -----   | 8         | .8      | -----          | -----   | -----       | -----    |
| 36     | -----        | -----   | 3         | .3      | -----          | -----   | -----       | -----    |
| 37     | -----        | -----   | 1         | .1      | -----          | -----   | -----       | -----    |
| 38     | -----        | -----   | 1         | .1      | -----          | -----   | -----       | -----    |
| 39     | -----        | -----   | 0         | .0      | -----          | -----   | -----       | -----    |
| 40     | -----        | -----   | 3         | .3      | -----          | -----   | -----       | -----    |
| 41     | -----        | -----   | 1         | .1      | -----          | -----   | -----       | -----    |
| 43     | -----        | -----   | 1         | .1      | -----          | -----   | -----       | -----    |
| 45     | -----        | -----   | 2         | .2      | -----          | -----   | 1           | .16      |
| 46     | -----        | -----   | 1         | .1      | -----          | -----   | -----       | -----    |
| 48     | -----        | -----   | 1         | .1      | -----          | -----   | -----       | -----    |
| 50     | -----        | -----   | 2         | .2      | -----          | -----   | -----       | -----    |
| 53     | -----        | -----   | 1         | .1      | -----          | -----   | -----       | -----    |
| Totals | 5713         | -----   | 989       | -----   | 694            | -----   | 598         | -----    |

us the strategic value of the Sunday School and our Religious Schools. No Sunday School teacher can properly do his duty until he conforms his instructions to fit these unanswerable facts. No school is really a success unless its work results in the conviction and conversion of the young boys and girls from 10 to 16 years of age. This age is the focal point of all our early training and instruction. The church that loses here loses everywhere.

It cannot be denied that there is a general lack of interest in the conversion of these younger people. They are not considered of sufficient importance. Too frequently they are neglected, overlooked, sometimes harshly suppressed in their religious awakening. It took old Eli a long time to recognize that it was God who was calling the young Samuel. So it is often a surprise to older people that the boy and the girl of 10 or 12 should be seriously seeking God. But "of such is the Kingdom of Heaven." A few figures will help to emphasize this point.

Among Northern men 97 per cent are converted before 25. All Northern women of the figures given were converted before this age and 97.7 per cent of the Texas women and 93 per cent of Texas men. The following are the figures for conversion before the 16th birthday.

|                     |                |
|---------------------|----------------|
| Northern men.....   | 34 per cent.   |
| Northern women..... | 56.3 per cent. |
| Texas women.....    | 70.9 per cent. |
| Texas men.....      | 45.6 per cent. |

The comparison of the statistics for the people of the North and Texas is instructive along another line. It strongly suggests that the young people of this section are more precocious in their development than those in the North. At least this is the case in religious matters. The age for most frequent conversions for Northern men is 16 to 17. For Texas men it is 14 to 16. For Northern

women the ages of most conversions are 13 to 16, for Texas women 12 to 14. Only 34 per cent of Northern men are converted before the 16th birthday, 45.6 per cent of Texas men, 56.3 per cent of the Northern women are converted before this age, against 70.9 per cent of the Texas women.

Regarding the comparison of the age of conversion for the sexes no new facts have been brought to light. The conclusion of Starbuck and others have been re-substantiated. Our returns show that both for the age of conviction and conversion the females are from one to two years earlier than males. Out of 5000, 2608 women were converted before 14 years, but only 1146 of the men. That is 52 per cent of the women and only 22 per cent of the men.

A study of the data upon Conviction has been made by Mr. T. W. Talkington, but is not ready for publication. The outstanding facts of his paper show that conviction usually precedes the age of conversion by about one year. The curves for men and women, and for the Baylor students show the same general outlines. In every case there are three great waves of religious awakening. A slighter tide of conviction is found at 10 years of age; the greatest strength of conviction experience is at 12 years, and a final wave at 14 years. This peculiarity of the Conviction curves has evidently a profound meaning pointing to the great psychological and physiological alterations in progress in the individual life. In the case of the Baylor University girls the curves for conviction and conversion are practically identical. The only explanation of this fact is that the condition under which these have been trained has been most favorable to religious life. Their early conversion has been due to home and Sunday School training.

### CONCLUSION

As a conclusion to this study one fact stands out pre-eminently above others. Leaving aside the problems

of the Philosophy of Conversion we can assert that this grand religious birth is a normal experience. It is most frequent in early adolescent years, and should be expected during those profound changes from the simple naive life of the child to the profound life of the man or woman.

Again in view of these facts our Sunday School work should be brought into closest relation with the inner life and growth of the youth. All its organization, classification, and instruction should be ordered for converting the child at the normal age and training him in Christian development and service.



This book is a preservation photocopy.  
It is made in compliance with copyright law  
and produced on acid-free archival  
60# book weight paper  
which meets the requirements of  
ANSI/NISO Z39.48-1992 (permanence of paper)

Preservation photocopying and binding

by

Acme Bookbinding  
Charlestown, Massachusetts



2000

